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CARD FROM BISHOP SCANLAN.

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L. SCANLAN.

Bishop of Salt Lake.

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It might have turned out better with Bryan as the candidate. Certainly no worse.

Nobody will hear Grover Cleveland talk again except the students of Princeton university.

Of course Chairman Spry now thinks he is a bigger man than Tom Taggart; and perhaps Tom thinks that way himself.

The Democrat who wonders how it all happened should keep on wondering, and let his Republican neighbor do all the talking.

Very few outside Zion will believe that Roosevelt was elected because Dowie said he would be. But Dowie will cite the fact as infallible proof of his gift of prophecy.

It looks very much like a Democratic governor in Montana. With Democratic governors in two of the intermountain states, Tammany might be induced to pull up stakes and move west.

William J. Bryan gives some reasons for the overwhelming landslide of Tuesday, and he appears to be the only person capable and courageous enough to present reasons. Mr. Cleveland should observe silence, as he undoubtedly will.

Little papers of Wednesday announce that Heinze and his party went down to defeat in Silver Bow county. So if he really sold out his mining interests to the Ananiamites, as Senator Clark announces he did, we shall hear very little in future about Heinze in Montana.

President Roosevelt is elected chief magistrate of the nation by a greater majority than the people ever before gave a candidate. Cheerful acquiescence in the will of the people finds no better expression than that contained in the short telegram of congratulation sent by Judge Parker before the count was completed.

As an evidence of American business training, an exchange mentions a bakery in Belfast, managed by Irishmen who worked for Fleischman, the deceased baker of New York. These are building up an immense business in American types of loaf bread, which is sent to almost all the towns and cities of Ireland, and likewise to many large places in Scotland and England. The latter country alone takes eighty thousand loaves a day of this Belfast-made loaf bread, all made from American flour and baked in ovens erected by Chicago men.

The overwhelming defeat of Governor Peabody in Colorado, in spite of the majorities given for the Republican electoral ticket, is the severest rebuke a sane people ever gave to anarchy in state administration. The election of ex-Governor Alva Adams means peace for Colorado and the restoration of law, the procedure of courts instead of military force. Colorado will now resume its enviable position in the galaxy of states. No longer a hiss and a by-word when the name is pronounced.

The house in Portland, Me., where Longfellow was born is now a tenement in the poorer part of the city, mostly inhabited by Irish. A few years ago a teacher in Portland was giving a lesson on the life of the poet. At the end of the hour she began to question her class, "Where was Longfellow born?" she asked. A small boy waved his hand vigorously. When the teacher called on him his answer did not seem to astonish the rest of the class, but it was a cold shock to her. "In Patsy Magee's bed room," he said.

This is the way it is done out west, says the Catholic Advance, of Wichita, Kan. A man buys a farm miles away from a church or a Catholic neighbor. In the beginning he feels the absence of his usual Sunday services, but gradually becomes accustomed to a condition which he believes

he cannot help. His children grow up like the sunflowers about his farm. They are instructed in a neighboring district school, which serves often for non-Catholic services. They may or may not be taught the rudiments of their faith at home, generally not. Perhaps there is a prayer book in the family and usually there is no Catholic book or paper. A priest may be visited once or twice a year for an hour or so. The children marry, taking a non-Catholic spouse, whence a progeny of non-baptized children bearing Catholic names is the result. We could form a big parish of fallen away Catholics in almost any county in the state.

INTERVENTION PROPOSED.

Two weeks ago the world held its breath, expecting war to be declared by Great Britain upon Russia. In a day all was changed, and an agreement made to inquire into the facts surrounding the attack of the Baltic sea fleet upon English fishermen in the North sea. The convention will be held at Paris. It will consist of five members—Russian, British, American and French—the representatives of these four nations to choose the fifth member. It is almost certain that the result of the inquiry will be something other than war, wherever the blame is lodged for firing upon the fishermen.

In line with this method of inquiry and peaceful solution of international difficulties, President Roosevelt issued an address to the signatory powers of The Hague tribunal for a second peace conference. By many it is regarded premature and impossible of concurrence, owing to the war now being waged between Russia and Japan. It is almost certain that Russia will agree to no proposal for peace until she is through with Japan.

At this writing (Thursday) a London dispatch furnishes the strange intelligence that Japan, in an unofficial way, had already made tenders of peace to Russia. The proposition was not considered in a favorable light by Russia, and further representations by Japan, even privately, are not likely to be repeated, according to this London dispatch.

The information thus imparted opened up a lot of speculation concerning the effect of proposed intervention. Whenever such talk is indulged in nowadays, the United States is named as one of the intervenors, usually by Lord Lansdowne or some other English official. And if the election of Tuesday last means one thing more than another, a majority of the American people would not say nay to the American government taking a hand in settling the affairs of Europe and Asia, unmindful of the fact that such act would be a direct invitation for the other war powers to settle all American affairs that needed settling. However, we must wait a day or two before taking stock in this story, a story that names America, Great Britain and France as the suggested intervenors. A story, too, that quotes Baron Hayashi, the Japanese minister, as saying that he "should not be surprised to see the three powers named, or two of them, take the action suggested." After all, may it not be a trick to prejudice the Russian side before the tribunal to sit at Paris?

THE POPE AS ARBITRATOR.

History would be only repeating itself if in this twentieth century the pope was selected as arbitrator between nations, not alone for the weak, but for the most powerful. Not long ago it was given out, although unofficially, that Pius X. would cheerfully send a representative to The Hague if the signatory powers consented. We now know why the late pope was not represented at the first session at The Hague. It was through an understanding between Italy and England, the latter agreeing to oppose the consent of the pope if the former opposed the consent of the Boer republics to a voice in the tribunal. At that time England was engaged in a war to exterminate the Boers, and the United States had not concluded its war with Spain.

This insult to the Catholic Church was shared by every peace-loving individual in the world, for none like the pope have succeeded so admirably as arbitrators. Not long ago it was reported that the German emperor, through an intermediary, had asked the pope whether he would consent, in the event of being asked, to arbitrate between Russia and Japan. What answer was given is not known. The story may be only rumor, naturally arising from the wisdom and fitness of such selection. While this is passed for rumor only, it is a fact that the pope has been requested by the governments of Brazil and Bolivia to allow Monsignor Tonti, the papal nuncio at Rio Janeiro, to act as president of an arbitration tribunal for the settlement of territorial questions between the two countries.

Rev. Dr. Henry Braun of New York, on the subject of papal arbitration, says war between nations has several times been averted by the friendly mediation of the pope. Pope-Alexander VI. was a Spaniard, yet John, the king of Portugal, in the beginning of the sixteenth century, accepted him as a mediator in a dispute as to the boundary line between Spain and Portugal in their South American possessions. Ferdinand, king of Spain, was the other party to the controversy. Diplomacy had been exhausted, and war was imminent, when the pope was asked to act as mediator.

It is not necessary to go back so far, though, to find an instance where the pope has been a successful mediator between two great powers, one a nation of opposite faith. About a dozen years ago a difficulty arose between Germany and Spain regarding the Caroline islands. That was a serious matter. Much feeling existed in each country against the other. All means of a peaceable settlement through representatives of either government had failed. Each country was getting ready for war, and something unusual had to happen to prevent it. Something more than unusual happened—something remarkable in fact. It was Bismarck who once said, in addressing the Reichstag in regard to some Catholic question, "I will not go to Canossa," which was a scornful reference to the recantation and pilgrimage of Henry IV. of Germany; yet when Emperor William agreed with Spain to submit the question to the pope as arbitrator and be bound by his decision, Bismarck announced that "they had recourse to the pope as sovereign; a dignity that history and law and right

had for centuries accorded them." In an official communication during the negotiations Bismarck addressed the Pope as "sire," a term never applied to a sovereign. So even Bismarck went to Canossa.

THE PRIOR RIGHT.

Edinburgh, Nov. 5.—The Free Churchers, now commonly called the "Wee Kirkers," owing to their paucity of members, have taken steps to put in operation the decision of the house of lords giving them control of the Free church property. They have served the general trustees of the United Free church with a notice to quit and hand over all the church property, including assembly hall, three colleges, Edinburgh, Glasgow and Aberdeen; all the missions abroad and the churches and masses in Scotland, numbering 1,100 and valued at \$55,000,000.

What is the difference between the Free Church and the United Free Church? A Scotchman would quote Scripture and argue for an hour in reply to such question. An Irishman would at once say that the difference was fifty-five million dollars. And no matter how much theology Jamie might exploit, Pat's answer discloses the spot where the shoe pinches.

Now that the "Wee Kirkers," as the Free church is derisively called, have put the seceders, or the United church, out of business, what will the few highland preachers of the former do with so much cash and property? Comparatively speaking, the situation is as if the Salvation Army at their barracks in this city were suddenly informed that congress had bequeathed the property of the Mormon church to their benefit and use. No doubt the rustic highlanders who cleaved to the doctrine and covenants laid down by John Knox and suffered neither rhyme nor reason to wrinkle their faith, regard the parliamentary decision with as much awe as another creed would regard an ecclesiastical decree. Providence and the house of British lords, in their estimation, are partners in the condemnation of heresy and the justifiable mulcting of heretics. With so much money and property in hand, coming to them like a windfall, there will spring up a disposition to spend it only among their own. Their avaricious steps to enforce the decision of the house of lords certainly discloses no desire to divide up with those who cross them in Scotch theology. They will build up their church in the highlands rather than in Manchester, and the money once spent for gunnysacks and glass beads to cover the nakedness of African savages will go to buy Sunday plaids for all who attend the kirk on the hill. That's practical highland religion, and there's a world of Scotch philosophy in it.

So much for the triumph of the Free church over the United church of Scotland. The decision of the British house of lords is on record. If it establishes anything in British jurisprudence it is the confirmation of the prior right. The United church seceded from the Free church, presuming over definitions of doctrine and Scripture, and maintained that the United church and not the Free church held to the true faith of Presbyterianism. Being the larger and more powerful, the seceders seized and held most of the Free church property and built additional churches and acquired more and more property, so that the assets reached \$55,000,000. All this property, under the ruling of the right of priority, has been diverted to the first church, or the Free church.

If that is good law, its exercise could be extended, so as to cover the prior right of the Roman Catholic Church. In that event, all the cathedrals, universities and monasteries in the United Kingdom seized during the Reformation and bequeathed to the established church of England, would revert by prior right to the Roman Catholic Church, the Church of St. Augustine. Of course, the British house of lords would set up the statute of limitations, if nothing else, so as to throw out of court the Catholic contention of the prior right.

THE PEDDLER-PREACHER.

Peddling goods among the heathens of Africa by evangelists is so much more profitable than preaching the gospel to them alone, that our minister to Liberia, a Methodist clergyman himself, calls attention to the irreligious practice in his last official report. Our charge of affairs in that country (Rev. Ernest Lyons) writes that "many of the missionaries have adopted the barter system in their work among the natives. [This places the missionary on the same level with the trader. The enormous profit made is a temptation to good men, many of whom have turned aside for filthy lucre. From 150 to 200 per cent sometimes is easily made on some things. The government has been liberal to the missionaries in allowing free entry to everything used by them in their work. The Muhlenberg station ships coffee to the United States. A lady who has been a missionary to Monrovia for twenty-five years deals in kerosene oil and other commodities, which are sold at a profit. The popular opinion is that some of these bartering missionaries are quite as much interested in their wares as in the souls of the heathen. It would be far better if the boards in the United States under whose auspices they operate would relieve the workers in Africa from this practice by supplying them with sufficient means with which to carry on the work without it."

That is a scorching reflection upon the missionary boards to turn up in an official state paper. The funds collected by our Protestant brethren for foreign missions reach gigantic proportions. Missionaries are not dispatched to foreign lands without purse or scrip. Neither is it demanded that the apostolic simplicity of Catholic missionaries should be observed. If the business of preaching is to be diverted into a money-making channel, it would be proper to impose the lawful duty upon articles of merchandise "for everything used by them in their work." Unless this is done, the revenue department falls under the suspicion of contributing public funds to sectarian purposes.

ABOUT THE CELT.

According to Father Yorke, who answers the query of a correspondent in the Leader, the word Celt is derived from an old Irish verb, "archell-

aim," "I plunder"; and from the old noun, "to-chell," "victory." Gael, according to the same authority, is derived from the Irish "gal," "bravery." The word Celt is of very ancient origin—probably one thousand years before Christ. It is to be pronounced like the English "k." Greeks, Latins, Celts and modern Germans so pronounce it. The "s" pronunciation came through France. The original home of the Celtic race was modern Bavaria, in the heart of Germany. They colonized or conquered almost all Europe, and established a colony in Asia Minor. It was to these, the Galatians, that St. Paul wrote his Epistle; and St. Jerome still found them speaking their own language in the third century of the Christian era. The Celts invaded Italy and stormed Rome 400 years before Christ; they yoked war on the Carthaginians, and won Spain from them; they occupied northern Italy. Their language was spoken from the Black sea to Ireland. Their empire broke up about 300 years before Christ. The Teutons drove them out of Germany, and the Romans pressed them from the south. They came to Ireland most probably from Britain and France, though the universal tradition holds that they came from the "sunny land of Spain."

An answer like the above, given by Father Yorke, indicates the keen interest Irishmen at home and in other countries are beginning to take in the Celtic revival. Not only in Ireland, where it is already epidemic along educational lines, but in Germany it is interesting the students of the higher schools and universities. Why not, so long as we now know that the home of the race was modern Bavaria? Irish and German can stand together in pride of ancestry, much more than can the race whom Julius Caesar found in Britain.

RELIGIOUS TOLERANCE AND CATHOLIC CHURCH

(Continued from Page 1.)

years; French disfranchisement of Protestants about ninety-five. Spanish converts to Protestantism were sent to the galleys until 1868; Swedish converts to Catholicism were disinherited, disfranchised and banished, until 1844. The most intolerant continental state outside of Russia appears to be Catholic Belgium, or Catholic Bavaria. Long after Protestants had been readmitted to office in France, Catholics, although one-third of the people, were shut out of office in Holland.

Really, I cannot see that any one of three religions has so very much to boast of over the other two in the matter of religious freedom. A Protestant does not forfeit communion by opposing religious liberty. A Catholic does not forfeit communion by approving it.

Undoubtedly Protestantism, for good or evil, has mainly brought about our present toleration of all opinions, good or evil. It has caused it, however, not by teaching toleration as a doctrine, but by breaking to pieces the elder Catholic unity of Europe. Soon after the great breach, rifts and cracks began to show themselves in every direction, so that it became increasingly difficult to proscribe any religious opinion or practice whatever. It was hardly possible to secure sufficient unity of action to put it down. If any one chooses to say that our present moral impotence against every form of evil that does not actually take body in violence or obscenity (and we are weak enough there) is a blessed thing, he may. He may also reasonably ascribe this in a large part to Protestantism, not as a result of its teachings, but as a natural effect of its existence.

Religious liberty is an excellent thing. Moral and religious anarchy is not an excellent thing, and neither Catholics nor Protestants are bound to pronounce it blessed, although they may vary widely as to the best way of dealing with it.

All Christians have always allowed that the best way of dealing with error is found in patience, mildness, good example, dispassionate argument. When Archbishop Talavera had drawn on himself the anger of the Inquisition by refusing to use any other means in his Spanish diocese, Rome rescued him, and showed him forth as a wise and faithful bishop. When Fenelon, long afterward, did the same, his bitterest enemies applauded his episcopal administration, and the Jesuits were known as his special admirers.

The highest ideals of our Faith, however, we can approach only at a snail's pace. Principal Fairbairn remarks that Rome was sometimes most effectively serving the cause of Christ when she seemed, for the time being, to have turned her back on His example. A painful adherence to the letter is sometimes the surest way of killing the spirit.—By Charles C. Starbuck, in the Sacred Heart Review.

A Date of Difference.

Holy days of obligation do not appeal to non-Catholics—and it must be admitted, to some born Catholics. Irish Catholic devotion to the Blessed Virgin and the precept of hearing mass on the Feast of her Assumption are, however, well illustrated in the following anecdote. A story has been told of a dean of the "English Church of Ireland," who insisted on his Catholic workmen going to work without a hearing mass on the Feast of the Assumption of the Blessed Virgin Mary into heaven. "There's no more power to her," he exclaimed to a half-witted fellow among them, a privileged character in the country round about, "there's no more power to her than to my old mother sitting by the fireplace there!" "That's as it may be, your reverence. That's as it may be," the lad replied, sagely. "But there's a date of difference in the sons!" "Let the men hear mass!" quoth the dean, sharply; and hear mass they did, on every holy day thereafter.—Catholic Transcript.

It is not in your power to disperse involuntarily distractions, or weariness, or repugnance, or obscurity. That which does not depend upon your own efforts, of course always helped by the grace of God, is to have patience in this weariness, and to return quietly to the presence of God as soon as you are conscious of being surprised by these distractions; and also to have fidelity enough to remain united to God without sensible pleasure, by a dry and bare act of the will. Pass over your thoughts of vain complacency, as well as those of discouragement, and go always steadily on your way. The tempter only wishes to stop you; by not stopping, you overcome temptation in a simple and peaceful manner.

How many think of thanking God during the day when you receive some signal blessing? You may be very fond of praying to Him for favors, but how often do you thank Him for favors received? And yet you know you cannot move a finger without His help; you cannot perform a single act which merits for eternity unless He gives you the grace necessary.

Let us put ourselves lovingly at His feet at night and give Him the weaknesses, cowardices and basenesses which trickle imperceptibly from our very soul, and thank Him we have them to give Him. One day of humble acceptance of failure, of generous, sustained struggle in spite of defeats and in the midst of constant falls, is better than one month of triumphant victory.

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